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THEOSOPHY

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The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

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WILLIAM Q. JUDGE, EDITOR.

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Take the Supreme Mind as thy guide (who must ever direct and restrain thy course); and when, after having thrown aside thy body, thou comest to the realms of most pure ether, thou shalt be a God, immortal, incorruptible.—*Golden Verses of Pythagoras.*

THEOSOPHY.

VOL. XI. APRIL, 1896. No. 1.

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THE SCREEN OF TIME.

THIS magazine enters upon the eleventh year of its existence with the present number. Its new name will in no way alter its purpose or character, but, as stated in the last "Screen of Time," THEOSOPHY will more explicitly proclaim these to the general public than the old title—*The Path.* Already the good results of the change have become evident, for soon after the announcement of the alteration had been made new subscribers came forward and will doubtless continue to do so. But the efforts to increase the circulation of this magazine are made with the sole aim of spreading a true understanding of the Theosophical philosophy among the people, and only in so far as THEOSOPHY can be of use in that giant undertaking will it fulfil its mission. It is to be hoped that readers will keep the same aim in view, and will make the watchword for the present year that given elsewhere in these pages by Dr. Buck—Organize and Work; for work, unfaltering work, is the first expression of brotherhood, and organized work is the second as well as the last expression of the same ideal. Masters, knowing how to work with nature, are the most perfectly organized body in the world;

for nature as a whole and in all her departments is the faultless type of organization, and, as one of the Masters wrote, they "but follow and servilely copy nature in her works." Let this year, then, be one of Work and Organization.

There are several hindrances to the doing of good work by individuals, with resulting loss to the movement. These are all surmountable, for hindrances that are insurmountable are nature's own limitations that can be used as means instead of being left as barriers. One of these surmountable and unnecessary hindrances is the prevalent habit of reading trashy and sensational literature, both in newspaper and other form. This stupifies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. Many people seem to "read from the pricking of some cerebral itch," with a motive similar to that which ends in the ruin of a dipsomaniac: a desire to deaden the personal consciousness. Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel. So they seek acute sensation in a thousand different ways, while others strive to attain the same end by killing both sensation and consciousness with the help of drugs or alcohol. Reading of a certain sort is simply the alcohol habit removed to another plane, and just as some unfortunates live to drink instead of drinking that they may live, so other unfortunates live to read instead of reading that they may learn how to live. Gautama Buddha went so far as to forbid his disciples to read novels—or what stood for novels in those days—holding that to do so was most injurious. People are responsible for the use they make of their brains, for the brain can be used for the noblest purposes and can evolve the most refined quality of energy, and to occupy it continually with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust. This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world's doings: but a fair test is that nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development.

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested

strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

The French press has recently been thoroughly aroused by the tragic fate of young Max Lebaudy, the multi-millionaire. Inheriting a huge fortune from his father while quite young, he soon became notorious on account of his eccentric extravagance and folly. On reaching the age of twenty he was obliged to serve his time in the army like any other of his countrymen, rich or poor. As he had already succeeded in gaining an unenviable notoriety he was constantly watched by newspaper reporters, especially by those of the radical and socialist press, for fear he would not be treated like the son of some poorer man. But he was not strong, and though his health soon gave way his superior

officers did not dare allow him relaxations that would have been granted to other conscripts, for fear of the outcry that would have been raised by the radicals. So Lebaudy had soon to be sent to a hospital, well-nigh dead. The press, disbelieving in his illness, at once proclaimed this an outrage, hinting that he had bought up the officers and doctors and was shirking active service by means of his wealth. Afraid of newspaper disapprobation the doctors sent him from hospital to hospital, trying to pass on the responsibility to others, till at last Lebaudy died. Then came the usual reäction in the public mind and he was soon glorified as a martyr by the opposing section of the press. As pointed out by Francisque Sarcey in the March *Cosmopolitan*, the whole story well illustrates the abject fear of public opinion in which so many people stand. They will abandon any duty and almost commit a crime to avoid condemnation or harsh criticism by a majority of their fellow men. They act and talk with one predominating idea in their minds—what other people will say. As a failing this is more marked in some parts of the world than in others, it being particularly active in the more conservative countries where class distinctions are a matter of much greater moment than they are in America. But even in America this failing is not unknown, though there is less excuse for it here. Such pandering to the opinions of other people is despicable, and should be eradicated from the mind where questions of right and wrong are concerned. It is one thing to conform to custom in matters of form, so long as the form is not harmful, and this should be done as an acceptance of the environment in which one is born. Freedom does not consist in violating either national or social laws, written or unwritten; but in boldly living up to one's standard of what is right, in the strict performance of duty in spite of any condemnation from others, and in unswerving obedience to principle rather than to precept. Such freedom absolves men from mental allegiance to the daily press. The question "What will they say?" then ceases to be of any importance, since in no case should it be a factor in the determination of what should be done.

Max Lebaudy's case further offers a good example of Karmic action in one of its aspects. His great wealth was derived in the first place from the French people. Its possession placed him in a prominent public position, so that he no longer belonged to himself; he belonged to France. He was played upon, as it were, by the Karma of France. His follies, his deeds, and

especially his misdeeds, appeared on a proportionately large scale. His prominence, due solely to his wealth, caused his destruction; and though people envied him for this wealth they would not have accepted it if they could have foreseen to what it would lead. In the same way a person of international reputation shares to a certain extent in the Karma of the nations that look upon him as a celebrity and whose thoughts are turned towards him. He has to suffer for it, while the poor man and the man of apparent insignificance are affected in correspondingly less degree by national and international Karma.

Another lesson that can be drawn from Lebaudy's history is the one-sidedness of the brotherhood proposed by people of all nationalities who make a great parade of "Liberty, Equality and Fraternity," but whose brotherhood is one of hate rather than of love. With them it is too often a question of forcibly depriving the rich man of his possessions for the supposed benefit of the poor man, and of inspiring the poor man with hatred for everyone who is better off than himself. A great many political movements whose party cry is brotherhood actually produce the reverse effect, and, instead of working for a universal brotherhood, they work for a carefully selected brotherhood exclusive of most.

It is fortunate for the Christian Church that every now and then a popular preacher comes forward to vindicate truth at the expense of orthodoxy. It would be difficult to find a successor in this respect to Henry Ward Beecher, whose oratory was famous throughout the English-speaking world, and whose fearlessness of thought made him at once a terror to all straight-laced believers in verbal inspiration and a religious saviour to those who wished to cling to a church, but who had been embued with the then novel theory of evolution. A not unworthy successor seems, however, to have appeared in the person of Dr. Lyman Abbott, the pastor of the large and influential church in Brooklyn to which Beecher used to draw such an immense congregation. He preached a sermon a short time ago on "The Theology of Evolution" that was widely reported in the press. In it he ridiculed the idea of a manufactured universe, strongly supported evolution, and attempted to prove that a man might still "hold the Christian faith" while believing in the gradual development of humanity and the rest of nature. Telling his congregation that it was not uncommon in past centuries to discuss at what season of the year God created the world, he is reported as having quoted one mediæval

writer who argued that it must have occurred in the autumn because apples were ripe then—at which there was naturally "a laugh all over the house," as the reports state. If this liberal preacher continues to think as well as to talk, he may yet discover that reïncarnation is the outcome of a belief in evolution, and that this doctrine is as much a part of Christianity, in the true sense of that word, as it is of Buddhism and Hinduism.

WILLIAM Q. JUDGE.

THE METAPHYSICAL CHARACTER OF THE UNIVERSE.

STUDENTS of Theosophy will always owe a debt of gratitude to the author of *Esoteric Buddhism* for the efforts made therein to at once simplify and elaborate the teaching he received from Masters through H.P.B. But when the time had come to give the *Secret Doctrine* to the world, few will regret that H.P.B. took advantage of the opportunity to correct certain mistakes made in the earlier book. The letters transmitted by H.P.B. to Mr. Sinnett, published in the *Occult World*, clearly show the immense difficulty under which the Masters labored to express their teaching in terms that would be understandable to their recipient. Looking back over that correspondence one cannot help being struck by the nature of the questions addressed to the Masters. The replies given show that these questions were not only almost exclusively scientific, and materialistic at that, but were also such as might have well been addressed by counsel in cross-examination. This does not reflect discredit upon the author of *Esoteric Buddhism*, for he took up the legitimate attitude of a man of the world, who knew something about modern science, and whose mind was open to receive truth from any source that lay open to him, so long as he had been introduced to it in a reasonably orthodox manner. Such an attitude, however, sufficiently explains why his conclusions were fallacious on certain important points, based as those conclusions were on insufficient data and dealing as he was with an abstruse and unfamiliar subject. H.P.B. in the *Secret Doctrine* elucidated matters satisfactorily to all concerned, except to the few whose preconceptions debarred them from adopting any other view but that based upon their friend's original misinterpretation.

A more recent contribution in *Lucifer* to the discussion of this matter demonstrates among other things the difficulty some people experience in overcoming a strong leaning towards materialism, for materialism has ample scope for its expression in Theosophy, as well as in orthodox Christianity and more directly in atheism. Such an innate tendency of the mind may be persistently maintained through many outer changes of belief, and at all times and under all conditions may be trusted to degrade and ultimately destroy all that it touches. Applied in this particular instance, it has taken a metaphysical conception such as the septenary constitution of the earth and by meditation has produced seven balls tied together with string, gummed to space, fixed by a hawser to the Absolute, and held in leash by the sun with the help of all-pervading gas, metaphorically if not actually.

It may be well, therefore, to consider H.P.B.'s teaching in regard to the constitution of the earth as given in the *Secret Doctrine*, and to endeavor to obtain some conception of the metaphysical nature of this and every other world in space. Beginning with fundamentals, we have to bear in mind the Unity that underlies all manifestation. Manifested, that Unity can be studied under various aspects, though remaining in Itself unknown. For purposes of preliminary study it is well to take the three aspects —Consciousness, Matter or Substance, and Spirit or Life. Every atom and every universe, every event and person, every object and every subject, can be studied from each of these three standpoints; and while such things in themselves remain the same though expressed in these different terms, it will not be possible to obtain a comprehensive view of any one of them unless all three aspects are recognized and observed. To baldly state that a man has this or the other appearance will convey no true impression of his nature. He must also be described from the standpoints of consciousness and of force. Only then can we form an estimate of his character. But the real man still remains unseen and unknown. To know and see the reality we must identify ourselves with the reality, must become at one with the Root of all things. That is only possible because of the issuance of all things, man included, from this root Unity, and the consequent tendency of everything to return to its source, much as the waters of a river rushing to the sea return in the form of rain and dew to the mountains whence they came.

This process of emanation may be imagined as taking place from within outwards, and the resulting absorption from without within. Emanation, beginning with the one, becomes the many,

and the final result may be described as the differentiation and densification of matter; the differentiation and limitation of consciousness manifesting through this matter; the differentiation and confinement of life or force. Then the reäction takes place and the many re-become the one.

On seven great planes manifestation is said to take place. On the four lower planes form exists; the three higher are formless. On each of these planes consciousness, life and substance are inseparably present. Even on the outermost subdivision of the lowest of these seven planes there is life and consciousness; nor are these distinct from substance, for all are but aspects of the eternal and changeless Unity. On each of the planes consciousness is limited by the substance-vehicle through which it there manifests; and substance varies enormously from its most dense condition to a condition that could only be described as spiritual.

These planes may be diagramatically represented as seven concrete divisions, but it should be understood that they might equally well be pictured as seven concentric circles, as seven separated globes, or in any other way preferable to each individual. To imagine them as actually distinct divisions would be to misunderstand the entire philosophy. They interpenetrate each other, overlap, and might be roughly compared to a sponge soaked in water, containing at the same time a considerable quantity of air, all of these being permeated by ether. In this case different states of matter interpenetrate. It is easy to trace different states of consciousness in oneself and to observe that these are not hard and fast divisions but that they merge and overlap, as in the dreaming and waking states.

Everything in nature exists on these seven planes. Man, essentially one, is said to have "seven principles;" he exists in seven states, or on seven planes; he can be studied from seven different standpoints—but these principles are not water-tight compartments. It is, for instance, impossible to say where the physical body ends and the astral body begins. The earth on which man lives is the physical body of a sevenfold being. It has its astral body with various subdivisions acting as vehicles for its life principle, its Kama or force, its mind and the rest. The principles of the earth correspond to those of man, but in the case of the earth these principles are called globes to avoid confusion. They are no more separate as globes, however, than when called principles. What relation, then, does man bear to the different globes or principles of the earth? This brings up the whole question of objectivity and subjectivity, and it is only pos-

sible to deal with this in the most summary and cursory manner.

What is now called the physical world is "objective" because man is functioning in and through substance of the plane called physical, for the objectivity of matter depends upon the plane of matter through which consciousness is functioning at the time. If he transfers his consciousness to another plane of matter, as in sleep, physical things cease to be objective (though they may be seen subjectively) and he sees objectively the things of another plane, as, for instance, one of the lower subdivisions of the astral plane. On coming back to this plane he will not remember such experiences unless his physical brain be sufficiently sensitive and sufficiently steady in certain respects to record these impressions. In the case of seeing a chair or other object, the process from the Theosophical standpoint is familiar enough. Chair does not exist as chair apart from interpreting consciousness, and that is a point of immense importance. Apart from the mind that makes of it "chair," and considering it physically, it is a congeries of molecules in motion, not compact, but vibrating at a great rate and with interspaces as between the planets and stars in space. This vibration is communicated to the nerve ends and, passing along the nerves till it reaches the brain, is transferred by way of the astral body to the inner and real seat of sensation, where vibration takes form and gives rise to an idea in the mind. This idea reacts back to the brain. Thus in every case and on all planes, whether physical or other senses are first impressed, objectivity depends upon mind, the interpreter.

The objective of one plane is the subjective of another. "Ideas" are subjective to man when he is functioning in and through his physical body, but if he transfers his consciousness to the plane of ideas and functions in his mind-body (composed of the same order of substance as that which clothes the ideas), they will be seen objectively by him. That will become his "physical world" for the time being, though conditions of time, space, and so forth, will have entirely altered. On that plane everything on which the mind is turned becomes instantly objective, and a glimmering of this may be seen in the power of the imagination to call up image after image at will, so that in the case of those who have very powerful imaginations a picture is reflected upon the eye from within.

Applying the above to the Earth-chain of Globes, the meaning of the Master's words will become clear when he wrote that the other six globes are "not in consubstantiality with our earth, and thus pertain to quite another state of consciousness." The sub-

stance of which they are composed is on a plane different to our earth plane, and in order to see any one of the other globes objectively we must transfer our consciousness to a vehicle composed of its order of matter. This is further explained by H.P.B. when she says that "when 'other worlds' are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it."[1] Planets that are seen objectively in the sky are visible for the same reason that the physical bodies of other men are visible to us; they are composed of matter on the same plane as our earth. Mars, Mercury and other visible planets do not belong to the Earth-chain; they are each of them the physical bodies of real "planets," are each of them septenary, are, roughly speaking connected with the earth in somewhat the same way as the different members of a family. But to make the different members of a family the various principles of one entity would certainly not be philosophical, and yet that is practically the interpretation put by the author of *Esoteric Buddhism* upon the teaching in regard to the Earth-chain of Globes.

Until we realize that the mind is the theatre of human evolution, and that the passage of the monads from globe to globe is really a transference of consciousness from plane to plane as it descends into matter and ascends towards spirit, we shall not be able to form a true conception of the Theosophical philosophy, even intellectually. It is in the mind that we live and that we die, that we suffer and enjoy, and it is only with the mind that we can become conscious of objects on any plane and will finally gain first-hand experience of the Earth's inner being.

E. T. Hargkove.

[1] *Secret Doctrine*, vol. i, p. 605 (o.e.) The whole of pages 605 and 606 should be read in this connection.

THE VOW OF POVERTY.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."
"Blessed are the meek: for they shall inherit the earth."
—*Matthew, v, 3 and 5.*

WHEN first the disciple is recognized, it is because his heart is vowed to Poverty. This alone constitutes his discipleship.

The mystic Recognition is not had upon outward planes. Persons do not bestow nor receive it. The heart evolves it and the Law accepts it. When the Vow is evolved, a bloom spreads over the sphere; the heart has put forth its vital sap, soon to burgeon into deeds which are its blossoms. This bloom is seen upon interior planes, where the cloud of ever-living witnesses hail the first promise of man's redemption. By this new vesture of the soul the returning prodigal is seen while he is yet far from his Father's house. A toilsome path is still before him, but his face is turned towards his only home. Man has no abiding home in Nature, for there he wanders desolate, in the intimate and dreary companionship of his personal self-consciousness, which is but the dry husk of Life.

Where outward Recognition appears to be, the true is rarely present. The two may go together, for reasons of outer work and service, for the Divine require visible agents among men. Permission may be given to this one or to that to take some pledge which they so persistently offer, self-blinded, self-deceived: such pledges are received at their real value and not at the estimate of would-be disciples. Or the aspirant is permitted to look upon himself in the light of a disciple *so far as he can.* Such offers are accepted, such was received, even though Treachery, Failure and Ambition are the grim guides of the self-deceived acolyte. The Law of Compassion has written this truth upon every atom in space—that man has a right to all that he can take from the Spirit, and that Those who are One in that Spirit encourage every effort made towards It. Karma, which permitted both the making and hearing of man's demand, judges it by the light which it emits and provides a reply wholly just. External acceptance of service, promise of aid in return for help given others, these cannot commit the Law and are not in themselves the mystic Recognition; they are more often devoid of that en-

during base. The disciple is only received upon that plane from which his offer really proceeds, and not upon that from which he thinks it proceeds.

Yet let us not imagine that the Lodge names actual agents, to abandon them, or for temporary purposes. If we judge these agents by our lesser lights we do but confuse ourselves. There will be but one in visible authority at a time—the senior one; the others, if there be others, are his junior brothers acting under him and with him, for such is the evolutionary hierarchy, and Law provides for the orderly reëmergence of its servitors. The juniors may fall away, but not the senior, who *is* senior because of this inability. This does not mean that his soul is sinless while still human. It means that, whatever his oscillations, he has evolved in his sphere a "holding centre" from which he cannot break away. He is never more perfect than the age, the nation and, above all, those with whom he works admit of his being. When we are more perfect, then we have more perfect helpers. The helper is always in advance of those he leads; their greater attainment promotes his own. There is no waste of energy in that centre of conservation called the Lodge; this is why the perfect souls dwell not among us. Hence the occult crime of uncovering the fault—if fault there be—of the teacher or agent of this plane: it is in large part our own, for we have not as yet made it possible for the pure and perfect to dwell among us. We demand the greatest and are not ourselves the least. We judge not as the Perfect Ones judge. What, then, commands recognition? Only the true Vow of Poverty.

What is that Vow? Is it not giving up all for Truth, or for Peace, or for Mercy, as one sees these oneself, and abandoning all other beatitudes for self-indulgence in some favorite forms of virtue. The truth we see is relative; in embracing it we oft embrace some temperamental inclination of our own. Peace may be a false peace and the sword of lawful war the only mercy. Kindness to preferred men and objects is that partiality which a Master has declared to be "one form of black-magic," the magic of self. Humility is the favorite wile of the elemental devil; and outward ambitions, burned away, have root and substance upon interior planes of life—aye, and a firmer grasp there upon the struggling soul. These virtues are still the possessions of the personal self; they constitute those riches of the human mind which inhibit the entrance to the kingdom.

The Vow of Poverty is a power. It is the power to say, at each instant and to the Law: Thy will be done! The power to

abandon hopes, fears, plans, codes, thoughts. To see each moment dawn as 'twere the last, yet to live it as though it were eternal. To have no rights, no wrongs, no *mental* possessions. To see all things, even the innermost, appear and disappear as Life now forms and now dissolves. To lay claim to nothing save to patience, and then to abandon that for a supreme content. Careless of self-vindication, careless even of justification for causes or persons with which one is indentified; ready to explain one's self; equally ready to remain unexplained. Amid a deep interior peace to arise on outward planes, sword in hand, for the defence of principles and the maintainance of justice to others. Without aggression, to defend most earnestly; to strike home, when needed, to the heart of hypocrisies and ambitions, waging war with every ally of material darkness, and most of all with one's own material mind; and all these while remote in spirit and calm in soul. On the outer plane there is no real peace, but only a base compromise, with which the flaming Christ-sword is forever at war. Not all who have taken the Vow wear an aspect of external amiability. The mendicant is a stranger to professions of sweetness and light; he neither rejects nor invites sacrifice and pain. He blesses the Law when it gives and when it takes. He takes hold and quits alike indifferently so far as himself is concerned, and for his erring fellows grieves in silence, not with that audible pity which is itself a form of self-complacency. Deep within his soul he has found the Unconscious. He knows that It possesses naught because Itself is all. He strives to merge his personal Consciousness into the Great Deep. His ever-widening mind becomes a breath and embraces the universe; the Vow has borne its harvest when it "inherits the earth," which is the conquest of the personal thought, and at last for him the beatitude is more mystically translated:

"Immortal are the votaries of the Breath: because theirs is the Realm of the Over-World."

JASPER NIEMAND.

H.P.B. WAS NOT DESERTED BY THE MASTERS.

THERE are certain things connected with the personality of the great leader which have to be referred to and explained every now and again even in a Society whose effort is as much as possible to avoid the discussion of personalities. Sometimes they are disagreeable, especially when, as in the present instance, some other persons have to be brought in. And when the great leader is H. P. Blavatsky, a whole host of principles and postulates as to certain laws of nature cluster around her name. For not only was she one who brought to us from the wiser brothers of the human family a consistent philosophy of the solar system, but in herself she illustrated practically the existence of the supersensuous world and of the powers of the inner and astral man. Hence any theory or assertion touching on her relations with the unseen and with the Masters she spoke for inevitably opens up the discussion of some law or principle. This of course would not be the case if we were dealing with a mere ordinary person.

Many things were said about H.P.B. in her lifetime by those who tried to understand her, some of them being silly and some positively pernicious. The most pernicious was that made by Mr. A. P. Sinnett in London in the lifetime of H.P.B., and before the writing of the *Secret Doctrine*, that she was deserted by the Masters and was the prey of elementals and elemental forces. He was courageous about it, for he said it to her face, just as he had often told her he thought she was a fraud in other directions.

This theory was far-reaching, as can be seen at a glance. For if true, then anything she might say as from the Masters which did not agree with the opinion of the one addressed could be disposed of as being only the vaporing of some elementals. And that very use was made of it. It was not discussed only in the charmed seclusion of the London Lodge, but was talked of by nearly all of the many disciples and would-be disciples crowding around H.P.B. It has left its mark even unto this day. And when the total disagreement arose between H.P.B. and Mr. Sinnett as to the relation of Mars and Mercury to this earth, and as to the metaphysical character of the universe—H.P.B. having produced an explanation from the Master—then the pernicious theory and others like it were brought forward to show she was wrong, did not have word from the Master, and that Mr. Sinnett's

narrow and materialistic views of the Master's statement—which had been made before the alleged desertion and elemental possession—were the correct ones. The dispute is imbedded in the *Secret Doctrine*. The whole philosophy hangs upon it. The disagreement came about because Mr. Sinnett held that his view of one of the letters from the Master received in India—through the hand of H.P.B.—was the correct view, whereas she said it was not. He kept rigidly to his position, and she asked the Master for further explanation. When this was received by her and shown to Mr. Sinnett he denied its authenticity, and then the desertion theory would explain the rest. He seemed to forget that she was the channel and he was not.

Although wide publicity was not given to the charge then, it was fully discussed by the many visitors to both camps, and its effect remains to this day among those who of late have turned in private against H. P. B. Among themselves they explain her away very easily, and in public they oppose those who adhere firmly to her memory, her honor, and the truth of her statements about the Masters and their communications to her. They think that by dragging her down to the mediocre level on which they stand they may pretend to understand her, and look wise as they tell when she was and when she was not obsessed. This effort will, of course, be unsuccessful; and some will think the matter need not be brought forward. There are many reasons why it should be discussed and left no longer as a secret poison: because it leads to a negation of brotherhood; to an upholding of ingratitude, one of the blackest crimes; and, if believed, will inevitably lead to the destruction of the great philosophy broadly outlined by the Masters through H. P.B.

If, as claimed by Mr. Sinnett, H.P.B. was deserted by the Masters after they had used her for many years as their agent and channel of communication, such desertion would be evidence of unimaginable disloyalty on their part, utterly opposed to their principles as stated by themselves. For when the advisability of similar desertion was in Mr. Sinnett's mind many years before, when he did not approve of H.P.B.'s methods of conducting the movement in India, Master K.H. emphatically wrote him that "ingratitude is not among our vices," asking him if he would consider it just, "supposing you were thus to come," as H.P.B. did, and were to "abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your

energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts," you were to be treated as you propose Mdme. Blavatsky should be treated? But this warning evidently produced only a transient effect, for in a few years' time, as stated, Mr. Sinnett came to the conclusion that his suggestion had been acted upon to an even greater extent than he had originally intended. At first he had only wished that H.P.B. should be put on one side as channel between himself and the Master, leaving a newly organized T.S. to his own management under those conditions; but he afterwards thought that H.P.B. had been put on one side as a channel of any sort so far as the Masters were concerned. This wholesale later desertion would mean that in the meantime Master K.H. had entirely changed in character and had become capable of gross ingratitude, which is absurd. Masters are above all things loyal to those who serve them and who sacrifice health, position and their entire lives to the work which is the Master's; and H.P.B. did all this and more, as the Master wrote. To take the other view and imagine that after years of such service as is described in the above quotation, H.P.B. was left to be figuratively devoured by elementals, would prove Masters to be merely monsters of selfishness, using a tool not made of iron but of a wonderful human heart and soul, and throwing this tool away without protection the moment they had done with it.

And how about the members and more faithful disciples who were left in ignorance of this alleged desertion? Would it have been loyal to them? They had been taught for years to look with respect upon H.P.B. and the teachings she gave out, and to regard her as the Masters channel. They received no warning that the plan Mr. Sinnett had for so long carried in his mind could possibly be carried out, but on the contrary often received personally from the Masters endorsements of H.P.B's actions and teachings. Those who harbored constant doubts of her veracity were reproved; and yet it would seem for no other apparent reason than a necessary correction by her of Mr. Sinnett's wrong interpretation of earlier teachings she was abandoned by her old teachers and friends who had spent years in training her for just this work!

So the whole of this far-fetched supposition is alike contrary to brotherhood and to occultism. It violates every law of true ethics and of the Lodge, and to crown its absurdity would make the *Secret Doctrine* in large measure the work of elementals. Deserted before the explanation of Mr. Sinnett's mistakes ap-

peared in that book, H.P.B. was obsessed to some advantage, it may be thought! But in fact a great depth of ignorance is shown by those who assert that she was deserted and who add that elementals controlled her, doing the work for her. They do not know the limitations of the elemental: an elemental can only copy what already exists, cannot originate or invent, can only carry out the exact impulse or order given, which if incomplete will cause the result to be similarly incomplete, and will not start work unless pushed on by a human mind and will. In no case is this elemental supposition tenable.

The ignorance shown on this point is an example of the mental standing of most of H.P.B's critics. Materialists in their bias, they were unable to understand her teachings, methods or character, and after badly assimilating and materializing the ideas they got originally from her, they proceeded to apply the result to an explanation of everything about her that they could not understand, as if they were fitting together the wooden blocks of several different puzzles. But if in spite of all reason this view of desertion were to be accepted, it would certainly lead in the end, as I have said, to the destruction of the Theosophical philosophy. Its indirect effect would be as detrimental as the direct effect of degrading the ideal of Masters. This is clearly shown in the *Secret Doctrine*.

After pointing out in her "Introductory" to the *Secret Doctrine* (p. xviii) the preliminary mistake made by the author of *Esoteric Buddhism* in claiming that "two years ago (*i.e.*, 1883) neither I nor any other European living knew the alphabet of the Science, here for the first time put into scientific shape," when as a matter of fact not only H.P.B. had known all that and much more years before, but two other Europeans and an American as well;—she proceeds to give the Master's own explanation of his earlier letters in regard to the Earth Chain of Globes and the relation of Mars and Mercury thereto, (vol. i, pp. 160-170, o.e.) Mr. Sinnett himself confesses that he had "an untrained mind" in Occultism when he received the letters through H. P. B. on which *Esoteric Buddhism* was based. He had a better knowledge of modern astronomical speculations than of the occult doctrines, and so it was not to be wondered at, as H.P.B. remarks, that he formed a materialistic view of a metaphysical subject. But these are the Master's own words in reply to an application from H.P.B. for an explanation of what she well knew was a mistake on Mr. Sinnett's part—the inclusion of Mars and Mercury as globes of the Earth Chain:

"Both (Mars and Mercury) are septenary chains, as indpendent of the earth's sidereal lords and superiors as you are independent of the principles of Daumling." "Unless less trouble is taken to reconcile the irreconcilable — that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses — no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as globes, they are in *coädunition but not in consubstantiality with our Earth*, and thus pertain to quite another state of consciousness."

Unless this be accepted as the correct explanation, the entire philosophy becomes materialistic and contradictory, analogy ceases to be of any value, and both the base and superstructure of Theosophy must be swept away as useless rubbish. But there is no fear of this, for the Master's explanation will continue to be accepted by the large majority of Theosophists.

And as to H.P.B. personally, these words might possibly be remembered with advantage: "Masters say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: 'Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it.'"

WILLIAM Q. JUDGE.

HISTORICAL EPOCHS IN THEOSOPHY.

ON PAGE 512 of the *Secret Doctrine*, first edition, vol. ii, is found the following footnote:

"Says Johannes Tritheim, the Abbot of Spanheim, the greatest astrologer and Kabalist of his day: 'The art of divine magic consists in the ability to perceive the essence of things in the light of nature (astral light), and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature (astral light) is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate Spirit and Life in Nature and, moreover, to separate the astral soul in yourself, and to make it tangible, and then the substance of the soul will appear visibly and tangibly, rendered objective by the power of the spirit.' (Quoted in Dr. Hartmann's *Paracelsus.*)"

Trithemius was an abbot of the Spanheim Benedictine monks at Würzburg, in Franconia. This was four hundred years ago, just at the dawn of the sixteenth century. Trithemius was noted far and wide for his great learning, and among the many who sought his instruction were Paracelsus and Cornelius Agrippa. Another noted scholar and Kabalist at this time was John Reuchlin, the preceptor and friend of Luther. The discovery of America in the West, and the dawn of religious liberty—the Protestant Reformation—in Europe, mark the close of the fifteenth and the beginning of the sixteenth centuries.

Paracelsus was born in 1493, and was a pupil of Trithemius between his sixteenth and twentieth years; and Cornelius Agrippa —who afterwards wrote a treatise on occultism greatly approved by his former teacher, Trithemius—was his fellow-student The monasteries were then the seats of learning, and the monks were the learned men of the day, and those who sought learning seldom found it outside the monasteries. That of St. Jacob, with which Trithemius was connected, was one of the most famous. Then, as now, occultism was in the air. It had not yet organized into

schools, and it was ridiculed and bitterly opposed by the rank and file of the clergy. It was a formative period. Most students were familiar with the philosophy of Plato and Aristotle. Martin Luther's first public utterances were a course of lectures on the philosophy of Aristotle. Luther presently took the initiative in reforming religious abuses. In the beginning of the fourteenth century mysticism had been perverted by the emotional Tauler, who packed the churches where he spoke, at times becoming speechless with emotion (as he was already weakened by fasting) in contemplating the Divine Beatitudes, and the reünion of the soul with God. Reuchlin endeavored to disseminate the Kabalistic interpretation of the scriptures, and at least to supplement with reason and intelligence the dawning age of faith. The age was too gross, sensual and benighted, and the proffered knowledge was rejected for the triumph of creed and dogma, and "salvation by faith." The society calling itself "Friends of God" took the purely Theosophical phase of occultism, and the little mystical treatise, *Theologia Germanica*, gave comfort to the emotional and mystical element of society, that looked with repugnance and disgust on the hypocrisy and brutality of both laity and clergy in those days.

On the other hand, ceremonial magic (hatha yoga) carried away the more intellectual but less spiritual students of occultism like Cornelius Agrippa. True occultism as expounded by Trithemius gained no foothold, and finally became obscured and lost. Something of the true philosophy may be derived from the writings of Paracelsus, yet fragmentary and obscure to the average reader. A far better outline may be found in Browning's poem, *Paracelsus*. The poet's intuition, idealizing the life and aims of the great physician, has portrayed the journey of the soul in quest of the *great secret*, and outlined the process of the higher evolution of man as stated by Trithemius in the quotation at the head of this article.

After four hundred years we are nearing the end of another century, and the close of a great cycle; and the same old truths are again challenging the world. The Theosophical movement has already gained a far greater impetus than at any time for many centuries. To those familiar with the history of past efforts to bring these truths to the world, the opposition encountered is not in the least surprising or discouraging. It has never been otherwise, and will not be for millenniums to come. Humanity is too deeply immersed in matter and too closely wedded to sense to readily seize and firmly hold the truths of the spirit. The strength of the present movement consists in its simple but firm

organization, and in keeping it free from dogmatism, vapid mysticism (emotionalism) and the occult arts (ceremonial magic): or, in other words, in following the lines laid down by H. P. Blavatsky in the *Key to Theosophy;* and the work of organizing and holding it intact fell upon one man, who has sacrificed fortune, health, and possibly life, to that *one idea*. Under all sorts of specious pleas, others have sought to *disorganize*, and but for the stubborn, sphinx-like resistance of this one man, backed by those who realized the issues and trusted their leader, they might have succeeded. A careful study of the movement of four hundred years ago will make apparent the necessity of organization, and the wisdom of the course laid down by H.P.B. and persistently followed by Mr. Judge. If we learn why it failed then, we may the better judge how it may succeed now. Personal issues of every name and nature sink into utter insigificance in the face of the great work of holding these truths before the world, so that they cannot again become obscured and lost, and in refraining from obscuring them ourselves. They stand to-day like a beacon-light in the midst of the angry and contending waves blown into fury by agnosticism, materialism, and the expiring struggles of the age of blind belief which usurped their place four hundred years ago. *The Voice of the Silence*, "dedicated to the few," embodies those golden precepts vaguely and emotionally discerned in the *Theologia Germanica*. Every day adds proof to the wisdom and foresight of the secret doctrine, with its basis so broad and its foundation so deep that the twentieth century will not be able to shake them. In America the movement was never so strong as it is to-day. *Organize and work*, has been and still is the watchword. Ridicule has changed to interest, and though the great majority may still be indifferent, the organization will hold in spite of all disorganizers, so long as the few real workers hold steadfast to their traditions.

The period of four centuries of darkness and superstition, of persecutions, sorrow and despair, has been a long time for humanity to wait. At no intervening time has the truth been so revealed or gained such a hearing as now. America, then just discovered, could give no home to the Wisdom Religion. It was then a howling wilderness, inhabited only by bands of wild Indians. Now all is changed. Here is the home of the coming race, and bad as may be the outlook, with competition, selfishness and greed everywhere rampant, side-by-side into the coming twentieth century will go these old truths, no more to be obscured or lost unless we relax our work.

"There is a tide in the affairs of men which taken at its flood leads on to fortune." There are epochs in history when old traditions are dethroned, superstitions dissipated, and grand opportunities presented to man. If, however, he fails to seize this opportunity, if the consensus of opinion is indifferent or adverse to the opportunity, then a new cycle begins with other factors shaping events, and it has to run through its course. It may be, as in the present instance, centuries before the opportunity will come again. The movement failed in the sixteenth century. People were not ready for it, and the emotionalism of Tauler was supplemented by the ceremonial magic of Cornelius Agrippa, and Theosophy became obscured and lost. Until H. P. Blavatsky had revived the old interest and called attention to former workers and movements, few persons had ever heard of either. The principles involved are eternal, and they concern the higher evolution of man and the advancement of the human race. Each age gathers, uses or garners what it can. The power of an individual or of any civilization to apprehend and use these principles is the measure of its previous evolution, and the capacity for further progress. It is because people do not perceive their transcendent importance that they fail to grasp and use them, or misinterpret, misapply or ridicule them. It is therefore of importance to show how these great truths have been offered to the world again and again; how here, as elsewhere, history repeats itself, and how back of all passing events, changing creeds or vanishing superstitions, these unchanging principles are pushing for recognition, and are discerned by the few who can understand and apply them.

". . . Man is not Man as yet,
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows; when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers — then, not till then,
I say, begins man's general infancy.

. . . . . .

Such men are even now upon the earth,
Serene amid the half-formed creatures round,
Who should be saved by them and joined with them."[1]

J. D. Buck.

[1] Browning's *Paracelsus*, pp. 118, 119.

RICHARD WAGNER'S MUSIC DRAMAS.

I—INTRODUCTORY.

ART HAS ever been one of the moral teachers of humanity and its highest function is probably the drama as presented to us in this century by Richard Wagner, in whose extraordinary genius we find the most wonderful combination of arts that is known to history. He was a poet, musician and dramatist of the highest order, and in his prose works he bases all his theories on principles which are practically identical with those of Theosophy. His aim was to bring all arts to the service of the drama in order that it might be, like the Greek tragedy, "the noblest expression of the people's consciousness;" and he represents the culmination of an artistic evolution which is easily traced. In *The Caves and Jungles of Hindostan* the mysterious Gulab Sing says that music stands at the head of all the arts and has almost everything to do with the Vedas, the *Sâma Veda* consisting entirely of hymns sung at the sacrifices to the gods. Pythagoras brought the art to Greece and Italy, and taught that the Logos was the centre of unity and source of harmony, and that the world was evolved out of chaos by the power of sound or harmony and constructed according to the principles of musical proportion. In Greece, however, there was no musical genius to join hands with such great dramatists as Æschylus and Sophocles, and so Greek tragedy had no more assistance from the divine art than could be provided by the chorus and a few primitive instruments. Like the Hindus they had more notes in the scale than we now have, but their harmony was crude and elementary to a degree. Then came the development of music once again as a separate art, chiefly through the great German composers, beginning with Bach and culminating in Beethoven, who in his last great symphony felt so imperiously the need of words to fully express the brotherhood that stirred his innermost being that he burst into song with Schiller's words, "Oh, ye millions, I embrace ye! Here's a kiss to all the world!" Music was now a full-fledged entity ready to take her proper place in the drama. The time was ripe; the greatest musical genius of the age had sounded the call, and Richard Wagner came to complete the work by reëstablishing the Greek drama with the added power and glory of music. Hard and bitter was the fight with musical and especially operatic conventionality, but the soul that came to the work was that of a hero of old; he

wielded Siegfried's weapon, the sword "Needful," which shore through all difficulties. For half a century he fought, says a biographer, "the bitterest opposition that ever obstructed the path of genius," and lived to see the beginning of his triumph. His greatest work, "The Nibelung's Ring," was first performed at Bayreuth in its entirety a few months after the founding of the Theosophical Society in New York.

The study of Wagner's works in rendered comparatively easy owing to his voluminous prose works, in which he describes not only his theories but also his own inner development. The chief theme of his dramas is the working of the two principles in human nature, known as the Eternal Manly and the Eternal Womanly, or Creation and Redemption. He assigns poetry and music respectively to those two elements, speaking always of the Poet as the "man" who is redeemed from his egotism by the "loving woman," Music. This duality we know to be a truth on the mental plane, and we see it exemplified in Wagner, whose mind shows a remarkable union of the two faculties. Such a union when it embraces all experience produces the Adept, for the Thinker is sexless. First Creation, then Redemption; first the Poem, then the Music: such was Wagner's method of work. Following closely, as he himself says, the guidance of his inner self, he worked in accordance with natural laws, and herein was the secret of his strength.

He tells us that, having written the poem, the music then sprang naturally from the subject-matter, each mood *(stimmung)* being represented by a definite theme *(leit-motif)*. These themes he wove into a harmonious tissue in strictest accordance with the exigencies of the drama, and it therefore forms an essential part of an entirely purposeful whole, and cannot fitly be compared with absolute music. It was the symbolic legend of the Flying Dutchman which aroused Wagner's inner nature and with it the burning desire to work for the elevation of humanity rather than for personal fame. The events of his youth leading up to the point where the figure of the lonely seaman first appealed to him will be traced in the next article. From then onwards he forsook all historical matter and sought only to portray the Tragedy of the Soul by using his marvellous gifts to expound the ancient myths and make them instinct with new life.

Too much emphasis cannot be laid on the fact that Wagner's dramas, like the *Bhagavad-Gîtâ*, represent the dual man, Krishna-Arjuna, on the field of battle. This is the more necessary since the conventional and narrow-minded charge Wagner with cloak-

ing immorality under the glamor of his art; also because anything touching the dual nature in man is apt to be confused with the abominable doctrines and practices of the Lake Harris school and a certain class of Spiritualists.

Now Wagner said: "The incomparable thing about the *mythos* is that it is true for all time;" it sprang from a longing in man for "a seizable portrait of things, to know therein his very own essence — the *god-creative* essence." So in his dramas we are lifted out of the rut of petty personalities and made to feel that his characters are primal types in the great world-drama. It is perhaps something more than chance that he embodied his teachings in seven works, which show a steady advance in occult knowledge as well as a rapidly increasing power over the forces he wielded. He evolved the same philosophical ideas as Schopenhauer before he had read a line of his works, supplying, however, the element of redemption which is lacking in the thought of the great philosopher. Emerson says that "art universally is the spirit creative," and it was this image-making faculty of the mind which Wagner used as poet combined with the intuitional power obtained through the spirit of music which made him an optimistic artist. His contemporary, Schopenhauer, on the other hand used his analytical, reasoning faculties and through the over-development of the lower mind became a pessimist. Certainly no more striking example could be had of the totally opposite conclusions which may be reached from the same basic concepts.

Those in a position to know say that Wagner was a conscious occultist, and certainly he shows in his later works a most remarkable knowledge of the inner workings of the soul and of the forces of nature. He gives a hint or two as to this, speaking of a period of "conscious artistic will" to follow a path he had struck "with unconscious necessity." His was a great task nobly done, and the might of his beneficent influence has yet to be felt in its full strength; for he saw the future and worked for it.

Basil Crump.

(To be continued.)

QUESTIONS AND ANSWERS.

R. McG. — A very prominent lady member of the then existing Theosophical Society told me two or three years ago, when she was in America, that the reason so many advanced Theosophists smoked tobacco was to "keep off bad influences." These "bad influences" were further defined as elementals. She said that if the Masters were to come and work publicly in the world they "would have to smoke cigars, even though they were with certain Theosophists at the time." I should much like to have THEOSOPHY's opinion in regard to this.

ANS. — Whether this statement should be taken as an evidence of ignorance or of superstitious stupidity, or both, I do not know. It may have been due to something as bad, if not worse: the desire to excuse supposed bad habits, either in oneself or others, by bolstering them up on occult grounds. This is a detestable form of dishonesty, as it degrades that which should be sacred, and true occultism is a sacred thing. If someone happens to be late for a business engagement and in excuse for this pleads that occultism is opposed to "forms" and therefore to punctuality — "tell them they lie." If such a person looks mysterious and implies that he was meditating and was possibly in Samadhi when he should have been keeping his engagements — know that he wasn't. Such tricks cannot be too severely condemned.

When hearing of the above question a scoffing friend inquired as to what hierarchy of celestial beings would be reduced to hookahs, since "advanced Theosophists" apparently monopolized the cigarettes, and "Masters" had to fall back on cigars! All such excuses for smoking are baseless and absurd. The occultist needs no such shams to protect himself from evil influences. Both his sword and his shield are within himself. Think of a "Master" at the mercy of elementals because, forsooth, he had left his cigar-case at home! Such a conception of Masters is simply staggering. People who smoke do so because they like it, be they "advanced Theosophists" or newsboys. E. T. H.

NEW ZEALAND. — Students of Theosophy are constantly urged to study the literature, but are told at the same time that Truth is not to be found in books but only within themselves. If the latter statement be true, what is the good of reading books?

ANS. — Both statements are compatible. Books on Theosophy should be read as an aid to the discovery of truth within oneself. This is not often done, and that is why reading frequently does more harm than good. The secret of helpful reading lies, in my opinion, in right method. A rapid survey of a

book is helpful as a preliminary, but the real reading only begins when every statement is held in the mind and the mental question is put, "What in my experience tells for or against this statement?" Experience here covers both the inner and the outer life. This method helps to focus all the knowledge previously obtained; gives rise to fresh ideas; classifies thought; explains past events, and prevents a blind acceptance of other peoples' conclusions. In other words, it draws out from the reader some of the truth that is latent in him. Otherwise he learns by rote, and forever remains ignorant of the "heart doctrine," which is the doctrine of experience. E. T. H.

DEATH OF WILLIAM Q. JUDGE.

The editor of this magazine, President of the Theosophical Societies in America, Europe and Australasia, our trusted teacher and friend, passed away on the 21st of March at about 9 o'clock in the morning. His death was painless and put an end to a long and desperate fight for life, sustained unwavering until recovery was seen to be impossible.

Some people will doubtless repeat the forebodings that followed the death of H. P. B., prophesying the collapse of the Theosophical Society; but the soul and power that she left in the work, and that became increasingly manifest after she had left us, proved that physical presence is not necessary to maintain that real influence which is primarily spiritual and mental. The influence exercised by William Q. Judge was of the same order. The fibres of his being were interwoven with those of the Society. Death cannot destroy that strong pillar of support. He died as he had lived—for the Society; died as he had lived—upright; and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial and of his greatest fight will remain unshaken as the wedge by him driven far into next century on inner and real planes. The work of the Society and of this magazine will continue as before. The same policy and purpose will be pursued as hitherto. But more than ever will the success of both depend upon individual members throughout the world. Let that be remembered, and William Q. Judge's one hope and ambition will be realized.

NOTICE.

To the Theosophical Society in America and its Fraters throughout the World.

Brothers:—Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished—the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mould the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life, while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a "warm Irish heart" as gentle as a woman's and as tender as a child's. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken: the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his waning strength to regain health—but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. "Those who are wise in spiritual things grieve neither for the living nor for the dead." Steadfastness, Devotion and Work! should be our motto, no less than the text and the sermon, on this occasion. "*Deeds, not words, are what we want,*" once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the

sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence, and no defeat to him "who realizes that he is one with the Supreme Spirit."

J. D. Buck,
Vice-President T.S. in A.

LITERARY NOTES.

Sphinx for February opens with "Occultism as the First Stage of Theosophy," by J. Klinger. Two translations follow, with an article on "Man, Animals and Vivisection," by Richard Wolf.—[G.]

Lotusblüthen for February opens with a translation of the "Hymn of Aphrodite" from *The Perfect Way*. The article on "Theosophy" is continued, and some "Fragments from the Mysteries" are given.—[G.]

The Theosophical Forum for February is mostly composed of answers to the question whether it would not be well to improve the world on lower planes before trying to teach it Theosophy. And the answer is that the world needs Theosophy more than it needs development in other ways. Dr. Buck and Mr. Claude Falls Wright have a little discussion about Question 55.—[G.]

The English Theosophist for March. "The Editor's Remarks," while less bellicose in tone, have lost none of their trenchant soundness. A plea both necessary and strong is made for simplicity, and a note of warning is struck against priesthood. "Notes and Comments" deals with the resignation of Col. Olcott in 1892. "Side Lights" discusses interestingly the perennial questions concerning vegetarianism, reincarnation and karma. There is a good "Open Letter" on branch work.—[G.]

Oriental Department Paper for March-April continues the extract from Shankara's *Vivekachudamani* and translates a portion of the *Chhandogya Upanishad* upon the "Mysteries of Sound." The commentary is more than usually valuable and instructive, and the translation is more than usually difficult to understand. There is much practical information regarding matters not often spoken or written about, which the earnest student may find concealed under a very thin veil in this number.—[G.]

The Lamp for February. The opening article, "Theosophy and Geosophy," is an appeal from psychic interest and investigation to the inward life and reality. An interesting article, "Five Minutes on the Wheel of Life," follows. Then we have the "International S. S. Lessons" and the "Notes on the Magazines," which, as always, are excellent. "The Mystery of the Moon" is continued. Some suggestions worth consideration are made under the title "Found and made a Note of," and the usual cuttings and notices complete a good number.—[G.]

Theosophist for February. "Old Diary Leaves" tells of the adventures of the travelers at Amritsar on their return journey from Simla. It is rather vague, and there is a good deal about fireworks. "Atlantis and the Sargasso Sea" puts forward a most interesting theory, but some of the arguments used to support it cannot be accepted. "Psychism and Spirituality" is a continued article giving the teachings on the subject with some speculations. There is an astonishing account of walking on glowing embers which bears the stamp of truth. The extraordinary article by Albert de Rochas, "A Change of Personality," is concluded; it is the most interesting account of hypnotic experiments we have ever seen. There are three other articles worth reading, and altogether the number is unusually good.—[G.]

The Irish Theosophist for January and February. The January number contains a further instalment of "The World Knoweth Us Not," also an article by Æ. on "Shadow and Substance," which urges to a living of the Life, to

a seeking within for the Truth which shall "make us free." C. J. contributes a short translation from the *Brhad-Aranyaka Upanishad.* In the February number is begun a sketch of William Q. Judge's life, and there is a most beautiful and thoughtful article by C. J., "The White of the Dawn." The opening paper is entitled "Freedom," to which the closing words are the key: "For him who follows that receding flame which burns in the heart, nature can forge no chain." "Around the Hearth" discusses "Our Hopes" in January, and "Magic" in February; and "The Enchantment of Cuchullain" runs through both numbers.—[G.]

LUCIFER for February. "On the Watch Tower" is electrifying. We are told that the last Theosophical movement was that of the Neo-Platonists, thus sweeping away H.P.B.'s teaching that the end of each century sees the Theosophical doctrine brought publicly forward. H.P.B. is spoken of as the "old nurse," and these and other notions, we are told, are the "playthings" and "doll-idols" with which she amused the infant Society, that now, reaching manhood, is putting away childish things. In conclusion it is said: "Some foolish people call the old nurse a horrid old woman, but the parents of the child know how to reward her faithful services." Ye Gods! This is followed by an attack on ancient scriptures, and a note on color measurements. There are several interesting articles this month, the most interesting perhaps being "Letters to a Catholic Priest, No. 1," by Arthur A. Wells. Another is "On the *Bhâgavad-Gîtâ,*" and still another is contributed by Thos. Williams, on "The Sevenfold Universe." "The Baron's Room" is one of Mrs. Hooper's blood-curdling tales. "Recurrent Questions" answers queries on the nebular hypothesis, the fate of undeveloped souls at the close of the manvantara, and the overcoming of pain and pleasure.—[G.]

MIRROR OF THE MOVEMENT.

SANTA BARBARA LODGE T.S. has returned its charter for cancellation, two members having died, and the remaining five feeling themselves no longer able to hold the branch together, only three of these being resident in Santa Barbara.

AURORA BRANCH, Oakland, reports the following Sunday evening lectures: Feb. 2d, Mrs. Mercie M. Thirds, "The Unity of Life;" 9th, Dr. Allen Griffiths, "Ghosts;" 16th, Dr. J. A. Anderson, "The Scales of Justice;" 23d, Mrs. A. J. Patterson, M.D., "What is Life?"

A CLASS for the study of Theosophy was organized at the residence of Mrs. George A. Thoudner, Carbondale, Kansas, on February 16th. The class is composed of half a dozen farmers and farmers' wives, and began with a study of *The Ocean of Theosophy.* Mrs. Thoudner is State-President of the Kansas Farmers' Alliance.

BOSTON T.S. continues its new syllabus with the plan outlined in the *Forum.* The list of subjects for Sunday lectures is unusually attractive and contains the following interesting and somewhat novel series: (*a*) "Sacred Books of Past Races;" (*b*) "Sacred Books of the East;" (*c*) "Sacred Books of the Hebrews and Christians;" (*d*) "Synthesis of Religion: the Secret Doctrine."

SYRACUSE BRANCH has taken a room two doors east of their old one, which is better lighted, better ventilated, is cheaper to rent, and accommodates the Society just as well. The members met there for the first time Sunday, March 8th, when the President, Dr. Dower, gave a very interesting lecture on "Theosophy and America." The audience was good and the discussion at the close was earnest.

SAN FRANCISCO T.S. notes an increased interest since the consolidation of the branches, the average attendance being over 40. Many new visitors are attending. The Sunday evening lectures are well sustained as to interest and attendance. During February the following lectures were given: 2d, Dr. J. A.

Anderson, "The Scales of Justice;" 9th, Mrs. Mercy M. Thirds, "Two Souls within Each Breast;" 16th, E. P. Jones, "The Purpose of Life;" 23d, Amos J. Johnson, "Adepts and Their Pupils." Mrs. Annie T. Bush has organized a study-class for beginners in Theosophy, which meets on Friday evenings. Another class has been formed by T. H. Slator to meet Sunday afternoons, for a study of the devotional side of Theosophy.

YOUNGSTOWN, Ohio, has had a visit from Mr. Burcham Harding. On the 4th of March he lectured there on the "Purpose of Theosophy" in the G.A.R. hall to nearly two hundred persons, and in the evening in the City Council Chambers lectured on "Theosophy, the Religion of Jesus." A class of students was formed with a membership of 33. It is hoped that a branch will shortly be organized in Youngstown. A member writes as follows: "We had our first regular reading-club meeting yesterday. Seven more joined, making forty in all. Bad weather, sickness and a funeral kept many away, but we had twenty-four present. We are trying to get a reading centre started in Warren, fourteen miles from here, and think we shall be successful."

DURING THE past month the H.P.B. Branch changed its order of Sunday evening question-meetings and in their place public lectures were given, under its auspices, by Mr. Claude Falls Wright. The lectures were given in the Harlem Opera-house to large audiences, being extensively advertised throughout the city by newspaper notices and circulars. It is proposed to continue the Sunday night lectures at the branch rooms, and at a future time to have another series of lectures given in this larger way. With large audiences at Chickering Hall in the morning, and again large audiences at night in Harlem, it would not take long to make a strong impression on the New York public. Mr. Patterson lectured for us March 15th on "The Soul;" and Mr. Hargrove will lecture on "Theosophy and Occultism," March 22d.—*(Communicated.)*

CINCINNATI BRANCH T.S. During February the following essays were read in the regular course prepared for Tuesday evenings: February 4th, Mrs. Elizabeth Burdick, "Reincarnation and Karma;" 11th, Dr. J. D. Buck, "True and False Occultism;" 18th, Dr. W. A. R. Tenney, "The Planes of Consciousness;" 20th, Dr. J. D. Buck, "Mahatmas and Chelas." Mr. H. T. Patterson, F.T.S., of Brooklyn, N.Y., attended the branch meeting of Feb. 11th and favored the large audience present with remarks on the subject of the evening as applied to daily life. The *Secret Doctrine* class continues its Sunday afternoon meetings under Dr. W. A. R. Tenney's charge. Mrs. Dr. Buchanan is in charge of a training-class in elocution and extempore speaking. On Sunday evening a class meeting is held to study systematically, Karma, Reincarnation, and the Three Objects of the T.S.; Mr. J. G. Baldwin is in charge.

DAYTON T.S. since last annual report has admitted eight and lost two, making present number of members twenty. The meetings of the branch are held every Wednesday evening, with an average attendance of about fifteen. Branch meetings are open to visitors. In October the branch furnished and occupied a room in the central part of the city, which is now open a short time daily. On each Sunday evening a public lecture is given at the room by the President or one of the members, and these are becoming so popular as to overtask the seating capacity very frequently. During the year the Dayton public has been treated to three lectures by Burcham Harding, which were well attended. Dayton will institute a Lotus Circle in the near future. The Branch levies no local dues, but is supported by (privately) pledged weekly contributions of members. The library is growing slowly. Theosophical books are kept on sale at the branch room; also tracts for free distribution. The active workers in the Society are increasing in number and zeal, and the influence of Theosophy is beginning to be widely felt in this very conservative (?) city.—*(Communicated.)*

BURCHAM HARDING continued working at the country towns around Toledo, O., Feb. 17th and 18th. He gave two lectures at Wauseon, where a centre was enrolled. Next he delivered two addresses at Bryan, and the same at Defiance, using the court-rooms. The 23d he spoke in the Unitarian Church, Toledo, to a large audience. The 25th he addressed the Manasa Branch on "Propaganda Work." The 26th and 27th crowded audiences at-

tended the lectures at Findlay, given in the Assembly-rooms. At Kenton the lectures aroused much interest. At Lima the attendance was fair. On March 4th and 5th lectures were delivered at Youngstown, O. They had been thoroughly worked up by Dr. N. B. Acheson, and were largely attended. A centre of forty people was enrolled, which promises to become a powerful branch in the near future. On the 6th and 7th lectures were given at Upper Sandusky. On the 8th a lecture at Toledo concluded the northern Ohio work. Great credit is due to Mr. C. W. Daily, member of the Manasa Branch, Toledo, who acted as advance agent in these Ohio towns, securing the use of halls and attending to advertising. At nearly every place a nucleus has been formed. March 9th Mr. Harding started on a lecturing tour through the Southern States, beginning at Louisville, Ky. The large music-hall with 600 seats was well filled for three lectures, the interest increasing each night. A large class was formed for study. The newspapers gave great prominence to Theosophy for several days. As they aggregate a daily circulation of 75,000 a wide publicity was obtained. On the 15th a lecture was given at Nashville, and a branch meeting attended on the 16th. The Southern Committee has arranged for lectures by Brother Harding at the leading cities in Tennessee, Georgia, Florida, Alabama, and Arkansas.

CEYLON LETTER.

We are glad to state that our little band of workers in connection with the Hope Lodge is earnestly working in Ceylon to spread the truths of Theosophy both among residents and the passengers who call at Colombo *en route* to different parts of the world.

The work of Mrs. Higgins at the Musaeus School and Orphanage is progressing remarkably well. Mrs. Pickett, from Adelaide, has come to join the staff of this institution.

We have had several visitors during the last month. Among them I may mention the names of Prof. Dr. Geiger, of the Erlangen University, and Mr. and Miss Tebb, of Rede Hall, Surrey, England.

We hope before long to start a small monthly journal. S. P.

AUSTRALIAN LETTER.

The activity of the New South Wales centre is confined chiefly to Sydney at present. Our various classes for the edification of members continue their usual efforts. The attendance at our Sunday and Wednesday evening lectures is good in spite of the abnormal heat of the present summer. Visitors are always welcomed and what can be done to interest them is done, with the usual result that they call during the week at the branch room, which is daily used by the book-depôt. Mrs. Williams is always present and cheerfully gives information to enquirers.

Recently Bro. E. Redman has commenced a series of Sunday afternoon lectures in the Domain, which is an immense park close to the city, where freedom of speech in any cause is allowed, and taken great advantage of by politicians, religionists, etc. Bro. Redman's efforts have drawn over two hundred listeners each time.

Bros. E. Minchen and T. W. Willans give occasional lectures on Sunday evenings at the Active Service Brigade barracks, where keen interest is shown by the questions asked.

On December 11th, 1895, the First Annual Convention met at the Sydney rooms, 16 Carrington street, Wynyard square. The Constitution of the Theosophical Society in Australasia was established by delegates of the N.S.W. centre, the Thames (N.Z.) and Waitemata (N.Z.) branches. Brother W. Q. Judge was unanimously elected general President amid great applause.

On December 16th the first annual meeting of the New South Wales centre adopted its rules and elected its officers, T. W. Willans being elected president; F. Strafford, vice-president; A. A. Smith, secretary; E. Redman, treasurer; E. Minchen and sisters M. A. Minchen and Smart the remaining officers. A. A. SMITH, *Hon. Sec.*

They that sow in tears shall reap in joy.—*Psalm 126, 5.*

ÔM.

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